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# THE CHRONICLE

OF THE

## London Missionary Society.

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### I.—EDUCATION OF THE SOCIETY'S MISSIONARY STUDENTS.

THIS most important subject has recently engaged the attention of the Directors, and a great change has been inaugurated in the mode in which it is henceforth to be carried out. For some years the students, coming from various positions in society, have been treated in different ways, a few being sent to college, and others being trained in two institutions that had practically been established by the Society at BEDFORD and WESTON-SUPER-MARE. Objections have been made to the system, and the Directors, after careful consideration of the whole matter, have resolved, as far as practicable, to give their students an education in a college, and continue it for the usual college term. A YEAR OF SPECIAL TRAINING will conclude the course, directly bearing upon the country, people, language, and Christian work of the Mission to which each student is designated. This change, it is hoped, will greatly conduce to the right training of our young brethren, so that they may be sent forth "THOROUGHLY FURNISHED UNTO ALL GOOD WORKS."

#### 1.—EXTRACTS FROM A MEMORANDUM ON MISSIONARY EDUCATION. PREPARED FOR THE DIRECTORS BY THE REV. J. S. WARDLAW, M.A.

"1. That our missionaries should receive as good an education as possible, can hardly fail to be admitted by every one who gives the subject the slightest consideration. Such an education is required for every field of labour, even where men have to work among untutored savages. It is not every one who can deal with such. To deal with these successfully, demands a well-trained and well-cultivated mind. God, indeed, can work, and many a time does work, by very feeble and imperfect instruments; but it is not for us to choose such instruments with the idea of thus magnifying God's grace and power; for in the operation of His hand there is clearly recognised the adaptation of means to ends. Hence—

“2. Nothing is more important than that men should be most carefully selected. It is my impression that in some cases there has been too great haste in deciding, and too much readiness, especially when applications for service have not been numerous, to accept what has come to hand. This is surely a mistake. It is of no avail multiplying agents who are not of the right stamp.

“3. An effort should be made to give every missionary student the benefit of the full course of study required at our colleges—an average of four years—every one at least destined for India or China, apart from any period of special study bearing more immediately on missionary life and labour. Such a course may be a little more costly to the Society, but it will prove amply remunerative in the end. I am prepared to testify, from the experience I have had, that even after a four years' college curriculum, some are sufficiently defective in various branches of study.

“4. I must be allowed to give decided expression to my conviction that the present mode of education is in some directions very unsatisfactory and unnecessarily expensive. While we have had a considerable number of students in our colleges—our recognised public theological institutions—the remainder, a considerable portion of the whole, have been at private institutions. Now, in the first place it is surely not unreasonable to conclude that students at such institutions labour under considerable disadvantages in regard to the mere matter of instruction. Then, secondly, there is something in a name. It is important, very important, for a missionary to be known as one who has passed through a well-accredited college—a college of some repute. It may be said that many students are not in a position to enter our colleges, or that the colleges cannot receive them all. The latter I much doubt, from the inquiries I have made; and as to the former, the simple answer is, they ought to be able; and, if not, they should have a preparatory year to qualify them at Bedford, or Weston-super-Mare, or wherever may be deemed best; but let them have, at all events, a college course. My impression, I may here add, is, that, to take efficient charge of our large Anglo-vernacular institutions in India, we require men who are graduates. In continuing men at such places, for their whole course, we do them, and through them the missionary cause, a serious wrong. Such, at least, is my humble judgment in the matter.

“5. The desirableness of a year devoted to studies bearing immediately on Mission life and labour, seems now pretty generally admitted; though in the minds of some there may still be hesitancy and doubt. Of the benefit to be derived from such a course of study I have always had a firm conviction, founded on personal experience in the Mission field: and that conviction has been greatly strengthened by experience of a different kind connected with the work in which I have been engaged. The best judges of the benefits of such a course would seem to be missionaries, both those who have enjoyed it, and others who have not. As far as my knowledge goes, they are of one mind on the subject. Some of our oldest and ablest missionaries have expressed themselves very strongly. And those who have been at Highgate, those especially who have been best qualified to appreciate its advantages, have expressed themselves most warmly in its favour. It was but the other day that I had letters from two of those who have gone to China, gratefully acknow-

ledging, as others have done before them, the privilege of their last year; and intimating that they had found the knowledge of Chinese which they had secured of very considerable service: while it was thought by some at home that the study of Chinese in England was all but lost labour.

“6. On the supposition of the students being distributed through our various colleges, and completing there their general training, it would be necessary, in order to secure the more special training, that some such plan as that now pursued should be followed out. Whether ‘Farquhar House’ is the most suitable place for such a purpose, is one of the questions which the Committee has to consider. It is but right that every scheme should be carried out with a due regard to economy. No one will for an instant attempt to justify unnecessary expenditure of the Society’s funds. The inquiry, therefore, is a most important one: Can all the real benefits connected with the Institution at Highgate be secured at a less cost, and with a due regard to the health and comfort of all concerned, and in a manner worthy of the Society? I believe they might; but not at so much less cost as some probably imagine. Each student now, including all expenses, costs about £120. It does not seem at all likely that anywhere the amount for each could be greatly reduced, or reduced at all below £100; not even on the plan suggested by some, of having the students located in lodgings, at a convenient distance from the Preceptor’s house, so as to come to him for daily instruction; a plan which would be attended with considerable drawbacks to the students themselves. Those who have been with me have felt and said that no small part of the benefit they found consisted in the general influence exerted upon them by being constantly in a missionary atmosphere; the knowledge they acquired from incidental but frequent remarks and conversations; the intimacies they were enabled to form with each other, and the sympathies awakened in connection with their respective spheres of labour. The propriety, or otherwise, of retaining ‘Farquhar House’ will depend materially on the number of students likely to be required, and likely to be secured. I have made a calculation for ten years, which shows that the ANNUAL AVERAGE LOSS of ordained missionaries during the whole period has been about NINE; and for the last five years fully TEN.”

## 2.—RESOLUTIONS OF THE BOARD.

The subject of the Highgate Institution was taken into consideration by the Funds and Agency Committee; the Resolution of the Board referring the matter to the Committee was read; a brief statement was made of the history of the Institution, and the cost at which it has been carried on; the memorandum of Mr. Wardlaw was read in full, on the general question of Missionary Education; and, after careful deliberation upon the question in all its bearings, the Committee presented a series of recommendations to the BOARD. The RESOLUTIONS adopted by the Directors are as follows:—

- “1. THAT, considering the high position of usefulness now attained by the Society’s Missions, and the great importance of the work carried on in the present day, it has become increasingly desirable that the

Society's missionary students should all enjoy, as far as practicable, the advantages of a sound and complete college education.

- “ 2. THAT, as any plan for the formation of a separate missionary institution, and of affiliating it with any existing college, is found to be impracticable; and as existing colleges have shown themselves so ready and anxious on favourable terms to welcome the Society's students among theirs, it is desirable that our students should be placed in those institutions in various parts of the country.
- “ 3. THAT, in the judgment of the Directors, a preparatory class may be maintained for the few students who need it; and that, as Mr. Alliot, at Bedford, has rendered to the Society good service by his efficient teachings during several years, that preparatory class be placed under his charge. As a consequence, the Directors would propose to close the class at Weston-super-Mare after the present session.
- “ 4. That, for several important reasons, the maintenance of the final year's class, under Mr. Wardlaw, is deemed most desirable.
- “ 5. THAT the BOARD is of opinion that it is extremely desirable to dispose of the lease of FARQUHAR HOUSE; and that it be referred to the Finance Committee to open a negotiation with the landlord, with a view to effect that object; and that, failing the accomplishment of this end, the Committee be requested to take the requisite steps to diminish the expenditure of the House as far as practicable.”

## II. KAFIR MISSION AT PORT ELIZABETH.

PORT ELIZABETH is the great outlet of produce for the eastern portion of the Cape Colony. It is situated on the shores of ALGOA BAY, and is a small town containing 9732 inhabitants, of whom 7689 are English. The Society has long had a Mission in the place. Several other stations, as HANKEY, KRUIS FONTEIN, BETHELSDORP, and PHILIPTON on the KAT RIVER lie at no great distance. In addition to the church and congregation under Mr. ROBSON, there is an excellent church and Mission for the Kafir, Fingoe, and other tribes, under the care of the Rev. R. EDWARDS. For many years our now venerable brother has watched over his church, and has conducted this Mission with the most devoted zeal. His labours, though little known to men, have continued to receive the Spirit's blessing year after year; wanderers from many tribes, who have come to the port for employment, have been brought under the sound of the Gospel, have been joined to the church, and in due time have returned to their homes, or have been employed upon farms, carrying with them the light and the knowledge which had shone



into their souls. Several instances of this working of the African Mission are given in our brother's REPORT, one of the most interesting and valuable documents which the Directors have received during the present year. Mr. EDWARDS thus describes the general condition of the station, its labours, and their results :—

“As respects ourselves, we have little to report beyond being allowed to labour in weakness, occupying our humble sphere to a good old age; but, from the impression of some, in union with our own, it might seem we are in latter years instrumentally more honoured than in early periods of our efforts.

“Attendance on Sabbath day and week evening services, prayer-meetings, and evening schools, continue much as formerly, subject, however, to fresh arrivals and departures of those who come to make money and return from whence they came. Labour having been very scarce this year, many of our best men are out at or seeking work among the Boers and farmers. £2000 was allowed to engage the unemployed on public works; but the Basuto and Baperi derived

no benefit from that sum. Owing to scarcity of money among them, we were prepared to expect a much less sum this than the last year. They, too, had their fears on that account; but, without any direct suggestion from ourselves, a meeting of the church was held, and the following week, without our knowledge, the church and congregation met to consider how they might, in a measure, discharge their obligation to the Gospel, and give a little aid to the London Missionary Society. The result, unexpectedly, was a few more pounds than last year. Twenty-two have been received into church fellowship during the year, and there are some twenty or more candidates. Two have relapsed again to the world, and two have been restored to fellowship.”

2. Mr. EDWARDS thus describes the character and influence of one of the converts, when laid up by sickness in the public hospital :—

“We have had in successive periods satisfactory evidence of the work of the Holy Spirit in aged persons and young people. One such from the far north-east became a member of the church this year, but not long after sickness laid him up. He suffered from liver and another complaint; was received into the Provincial Hospital. His conduct there, under severe suffering, was exemplary; he was remarkably cleanly in person and habits, to the surprise and admiration of the European and coloured patients. ‘He was,’ observed one of them to us, ‘the cleanest of the lot, black or white.’ He gained their esteem, especially by the last act of his life, and caused some to reflect on their own sinful life and fear of death. He called to his bedside the patients, gave each his hand, adding, ‘Good-bye, I am going to Jesus,’ laid down his head, and was soon no more. Brethren, not children in knowledge of the way of salvation, visited him, and were greatly surprised to find his mind greatly enlarged in divine things. Doubtless he was favoured with a true refreshing before entering the dark valley. One of the brethren, a fellow tribe-man, wishing to know his state of mind, said to him on one occasion, ‘You talk of

going to Jesus, who is in heaven, and you upon earth; how can you go to Him?' 'Oh!' he replied, 'the Holy Spirit has revealed Christ to me; He is mine, and I shall go to Him.'"

3. A valuable illustration is given of the way in which some of the church members have sought to instruct their heathen neighbours on the large and scattered farms:—

"There are thousands of native heathen living with the Boers, but few, if any, take interest in their eternal welfare, while there are those who wish to believe that 'blacks have no souls.' It is pleasing to know that where some, if not all the church members, are at work, and come in contact with heathen, they try to do them good. One party in search of employment met a man in great distress, who most anxiously inquired of them if they knew of any doctor who could save his child from death. 'Where do you live?' 'Not far from here.' 'Come on; we will go to see your child.

We know a Doctor who can save from death.' They made known to him, in their humble way, the only living and true God, Maker of heaven and earth, in whose hand are all things, life and death. They stayed with him a day or two, prayed for him and the life of his child, and, in a conversational way, gave him some knowledge of salvation through Christ Jesus. This benighted heathen became desirous for instruction, regretted the departure of his new friends, and promised to remove to where he and his children might be instructed in the way of life."

4. Some of these Native Christians carried books with them in their wanderings, for the same purpose.

"A party of believers, going in search of employment, purchased a few spelling-books, that when at work, in spare time they might teach some others to read. One Sabbath morning they went to a native hut in the vicinity, and found it full of men. After mutual greeting, the Kafirs said, 'You are people of the "book;" we are not, and shall sing one of our songs.' That done, the brethren requested to be allowed to sing one of their songs, if the first singer remained silent. Their singing the hymn, together with explanations and conversation, opened the way to the heathen mind, and made a good impression. The next Sabbath they were received kindly. Even an aged man, who was very angry on their first visit, became friendly, and was not unwilling to hear of the love of God."

5. Some of the brethren met with a strange incident, in which a distracted mind was soothed by the gentleness of the Gospel, and its unhappy possessor found peace in believing.

"There was at a short distance a small location of Fingoes, whom the brethren were wishful to visit; but, when going there, they were strongly

advised not to proceed, as the master of the place 'was mad, and wanted to kill his children and friends, because death was near to remove him from

all his worldly goods.' The brethren, however, believed soft words would 'break the bones,' went on cautiously, and came in sight of some men standing out of harm's way. They sat down a little to see the state of affairs, and then approached the 'mad man,' greeted him politely, sat down near him, and spake kindly to him, in a way very different from the curses of his neighbours. He was soothed by the kind manner of those, to him, strange visitors. They told him they also knew death was very terrible, but even the fear of death might be overcome; but how, was beyond his dark mind, till they told of Christ, who is the way, the truth, and the life, and

resurrection from death. These humble instruments, the brethren, were made useful (as would appear) in the subsequent change in that heathen man. He became peaceable and hopeful, called his children and friends to his couch, assured them of his good will, and afterwards told them he was not afraid to die. His anger was taken away by the wonderful words he heard of One who came to our world to die for evil-doers, and is alive again. The brethren visited him once and again, and hoped he died in peace, depending on Him of whom, for the first time, he recently heard during a long life of sin."

6. But even among the heathen, so degraded, and so needing Divine support, are found some who "will not believe," who obstinately resist not only opportunities of gaining spiritual knowledge, but reject the Gospel itself.

"It might be observed, in conclusion, that the native brethren are not always received peaceably, as above; on the contrary, meet with insult, and are ordered off, and 'to go to those who want them.' A believer, a good man, made some impression on a number of Kafirs, during his sojourn with them, who had not previously heard Gospel truths; but a despiser came and advised them not to receive or believe the Word told by the other. The opposer was one of a large number who were disturbed by the sound of the church bell, and removed to where it was not heard. We afterwards visited not unfrequently, but with difficulty prevailed on a few, to hear the message of mercy; but at length not one would come to hear, and gave us to understand plainly, in words, 'We are from Kafirland, where the missionary could make nothing of us, and you will make nothing of us. Let us alone, and go to others.' They were, however, not left to themselves: other agents endeavoured to obtain a hearing, but in vain. They bribed the children by sweetmeats; but when that attraction ceased, not a child would attend. The parents reject the Gospel, and oppose their children being instructed; yet, if fed and clothed, some might be inclined to attend merely on those terms."

## III.—THE LAGOON ISLANDS.

In Eastern Polynesia, about 600 miles N.W. of the Samoan group, lie a number of islets, which are not of volcanic origin, but are low coral islands. They form several clusters, each cluster being surrounded by a reef enclosing a lagoon. NUKULAEAE, FUNAFUTI, NUKUFETAU, VAITUPU, and NUI, are the names given to several of these groups, while each island of the group has its own name. NUKULAEAE, the most southern, contains nine islands within the reef. FUNAFUTI, the Ellice's group of the Charts, is sixty miles from Nukulaeae, and contains thirty-one islands and islets. NUKUFETAU, forty-two miles farther to the N.W., consists of fifteen islands, in a lagoon surrounded by a reef ten miles in circumference. VAITUPU is a single island about four miles in length and three in breadth, with a lagoon in the centre. NUI is ninety miles N.W. of Vaitupu, and consists of two larger and six smaller islands. The Gospel was introduced among these islands in 1860 by Elikana, a native Christian, who was driven there by a gale of wind. They were visited by Mr. MURRAY, of the Samoan Mission, in 1860 and again in 1866.

MISSIONARY VOYAGE AMONG THE ISLANDS OF ELLICE'S AND OTHER GROUPS, IN  
OCTOBER, NOVEMBER, AND DECEMBER, 1866.

“In the month of October, 1866, an opportunity offered, under circumstances peculiarly inviting, of visiting in a trading vessel the islands on which we have recently commenced missionary operations in Ellice's and other groups, and other islands also, the occupation of which we have in contemplation. The brethren were unanimously of opinion that the opportunity should be embraced; and, in accordance with their wishes, I undertook the voyage, and have now to communicate the result.

“We sailed from Apia on Friday, the 19th of October, and reached NUKULAEAE on Thursday, November 1st, thirteen days from Apia. Nukulaeae has no harbour, but there is tolerable anchorage ordinarily outside the reef, under the lee of the land.

“It was towards evening when we got to anchor, and we were a long way from the shore; so I remained on board till the following day. The teacher came off to the ship, however, and I had the great satisfaction to find that himself and family were well and prospering in their work. On the following day I went on shore. After a long pull of more than two hours across the lagoon in a native canoe, we reached the settlement about sunset. The state of the tide prevented my leaving the ship earlier in the day. The people gave me a hearty welcome. I spent the night among them, and was greatly cheered by what I saw and heard. Everything brought fresh to remembrance the doings of the infamous slavers; but amid the sadness induced by the recollection of these, other feelings of a very different character were blended. I found among the remnant whom God's mercy saved from the grasp of the destroyer a few who have, to all appearance, experienced a deliverance of infinitely greater moment than anything pertaining merely to the present state. I conversed with seven persons individually who profess to have given themselves to Christ, and of five of these at least I think there is satisfactory evidence that they have passed from death unto life.

“One case deserves particular notice, that of a man named Faivaatala, on account of the marked character of his religious experience, and the part he acted towards Elikana and party when they were cast upon the shores of Nukulaeae. To them he acted to the life the part of the good Samaritan. He had

occasion to pass over the island Tumuiloto, where they landed on the morning after they reached the shore. His attention was attracted in passing by articles of wearing apparel hung on the bushes. Going down to the beach, he found a man dead on the sand. He stripped off his own shirt, wrapped it around the body, and removed it some distance inland. The survivors of the party were soon discovered, and their affecting tale told. Faivaatala supplied them with cocoa-nuts. None of them had strength enough left to climb a cocoa-nut tree. There they were, hanging over their heads in abundance, and they unable to reach them. What must their feelings have been! And how must their hearts have glowed with gratitude to the hospitable stranger whom God had sent to minister to their necessities! After getting some warm food for them, Faivaatala told them to remain where they were till he should return with canoes to take them to the settlement. When he returned, he and other Nukulaelaens dug a grave and buried the dead, and then all proceeded to Motutala, the island on which the people generally live. Of course, Faivaatala and Elikana became fast friends; and now, I trust, a bond unites them which nought can sever. No doubt he learned a good deal from Elikana during his stay on the island; and most probably he owes to him, under God, those impressions which have had such happy issues. About two months after my first visit, he went to the teacher, and asked the all-important question, *How sin can be forgiven, and man be at peace with God.* From that time he has maintained an exemplary character. With his wife, whose case is nearly as satisfactory as his own, he walks in all the commandments and ordinances of the Lord, blameless.

“Lusama, another of the little company, a native of the Toklau group, deserves a passing word. He had a remarkable escape from the slavers. He had been on board one night, and the vessel was on the eve of taking its final departure from the island. His wife and children were on shore, and, impelled by love to them, mingled, perhaps, with some suspicion that all was not right, he determined to leave the ship.

“The land was visible from the ship’s deck, but when in the water, he could only see it as he rose on the crest of the wave. The poor fellow struggled on for a whole night and part of two days, and at length reached the shore alive; but that was about all. He could neither stand nor walk. Had he not been a strong powerful man he must surely have perished. God has preserved him, I trust, to be a monument of His grace, and a useful member of the little community to which he belongs.

“We spent a Sabbath at Nukulaelae. We had two services, both of which I conducted, and much enjoyed. The people listened, as they listen to whom the Word of the Lord is precious. I visited, with much interest, the Sabbath-school. There were twenty-nine children present. The progress they have made in reading, and the acquisition of knowledge, is surprising. Little boys and girls not only read fluently in the Samoan Bible, but turn up readily chapter and verse, as well as hymns in the Samoan hymn-book.

“About mid-day on Friday, 9th of November, we took our departure from Nukulaelae, and directed our course towards FUNAFUTI.

“On the evening of Saturday, November 10th, we anchored at this island. Here also I had the satisfaction of finding the teacher and his family well, and

prospering in his work. The state of things is indeed truly surprising. One can hardly realise the fact that eighteen months have not yet elapsed since the commencement of the Mission. I spent the Sabbath with the people on shore. What a contrast between that Sabbath and the one I spent here in May 1865! Then the chief received me with the touching words, 'We are all in darkness here, and are just waiting for some one to teach us.' Now, to a great extent, the darkness is past, and the true light shineth. And some, I believe, have not only come to the light, but have found the life.

"I met the people in their new stone chapel, a neat substantial building, which does great credit alike to the people and the teacher. It is furnished with doors and venetian windows, and the roof is ornamented with various devices according to native taste. The walls and floor are plastered. The floor is covered with fine mats, and the whole looks remarkably neat and tidy.

"It is the first stone building erected for the worship of God in all these regions, extending from Nukulaelae to the equator. May it prove the birth-place of many souls!

"I need hardly remark that our services were interesting. It would have been strange if under the circumstances they had been otherwise. Quite in keeping with other things at Funafuti is the Sabbath-school. It numbers thirty children. They are divided into classes, which are taught by *Native* monitors, the teachers superintending. The intelligence of the children is wonderful, considering the short time they have been under instruction.

"On Monday I conversed with thirty persons who profess themselves disciples of Christ. Of these, I trust that at least one half are Christians indeed.

"The Sabbath on Funafuti is spent in a manner in strict accordance with its design; the people rest entirely from their ordinary avocations, and spend the time in spiritual duties. Every family has its altar, and morning and evening the voice of prayer and praise ascends from every dwelling throughout the little community. Polygamy and other evils connected with the days of darkness, which lingered among the people when the Gospel was introduced, have passed away; old things are numbered with the past, and a new and blessed era has been inaugurated.

"Over fifty persons, out of a population numbering not much more than one hundred, have learned to read, many of them intelligently and fluently. How some of the elder people accomplished this feat is surprising; they must have laboured hard, and with a will.

"The desire for books, especially for Bibles and Hymn-books, is very great. I trust we shall soon be able to furnish an adequate supply. There is a considerably larger proportion of men left here than at Nukulaelae, and among them is a fair proportion of young men. Thus the community is in a much less weakened state here than on the neighbouring island, and is likely sooner to recover from the effects of the doings of the slavers. The people still continue to mourn over the lost, and they often find it difficult to rouse themselves to effort. No wonder. May God effectually help them! They brought liberal supplies of food, and in this and other ways testified their gratitude for the benefits we have been instrumental in imparting to them.

"We left the island on Wednesday, November 14th, and directed our course towards VAITUPU."

## IV.—THE SALEM AND TRIPATORE MISSIONS.

SALEM is one of the great provinces of South India. It lies to the south-west of the town of MADRAS, at a distance of 140 miles, and in its whole length of 120 miles is crossed by the chief railway of the Madras Presidency. It has a surface of 8200 square miles, and contains a population of 1,200,000 people. The province is hot and dry, but is watered by rains and by the streams which pour from the Shevaroy Hills, and is irrigated from vast tanks, some of which are a mile in diameter. Coffee, cotton, grain, cloth, and iron are produced in large quantities. The province contains several large towns, the principal of which are SALEM and TRIPATORE. Both are on the railway, and both are stations of the Mission. The town of SALEM contains 30,000 inhabitants. The Mission was founded in 1827 by Mr. Henry Crisp. For twenty years it enjoyed the services of Mr. Lechler, and was distinguished for its boarding and industrial schools. The Native Church contains sixty members, and the Christian community consists of 320 individuals. The missionary at Salem is the Rev. W. E. MORRIS. His colleague at Tripatore is the Rev. M. PHILLIPS. Both went to India in 1861.

## HELPS TO A TRUE ESTIMATE OF MISSIONARY PROGRESS IN INDIA,

## 1.—REPORT OF THE SALEM MISSION.

“There are many who themselves profess to believe and would persuade others that the missionary enterprise is, practically, something very like a failure. Reverses candidly confessed they parade with triumph, and, so far from considering any recorded successes as evidence to the contrary, the very paucity of such results is a main argument in support of their favourite theory. If there be any sphere of missionary labour in which such theorizing is more at fault than another, that sphere is India, though there is none, perhaps, to which it is more persistently applied. Those who cherish and so apply them would seem to know or to have thought but little of Hindoo character, or what it means here to declare oneself a Christian. We must expect the truth to work in accordance with certain well-defined laws, subject to certain known conditions. It is probable that, were any unusual success vouchsafed to our Indian Missions, the very class referred to would be among the foremost to question—first the truth of the report, and then the genuineness of the work. Is it nothing that we contend here with an elaborated superstition of 3000 years' standing? Is it nothing that we contend against the baneful influence of a Government education from which Christianity is carefully weeded out? Is it nothing that we contend here against the indifference, and oftentimes the open hostility, of those who, while professed Christians themselves, ought surely, in simple self-respect, to judge charitably the failures they have themselves aided to effect? Is it nothing that, with all the advancement of the times, to declare oneself a Christian is for the Hindoo still a curse and a bane? We are specially taunted with the smallness of results among the educated classes. ‘How few,’ we are reminded, ‘are the instances of actual change of faith as the result of conviction,’ as though ‘conviction’ were elsewhere inevitably followed by an open ‘change of faith.’ Now to convince is, confessedly, all the missionary *can* do; and who shall presume to determine to what extent it is already done? Have ‘conviction’ and the labours of missionaries nothing to do with the acknowledged progress of native society in India? nothing to do with the Brahma Somaj movement? nothing to do with the enlightened views now held

by the educated classes on matters of social life and morality? How far *conviction* has actually been produced, none can tell; but it is for those who complain to ask themselves how far they have aided in causing the failures they profess to deplore, and are thus personally responsible for the withholding of that which *alone* makes *conversion* possible. Let the missionary enterprise be criticised, in all candour, as other enterprises are criticised—so far, at any rate, as it has anything in common with them—fairly, and with all the facts in view, and the friends of Missions need not fear for the result. Those who *know* what Mission work in India is (which does not necessarily mean all who have lived some time in the country) know also that, all things considered, respectable progress has been made; a progress none the less real or valuable, because some estimate it ‘small’ as compared with the ‘outlay.’ The total number of Mission agents, exclusive of schoolmasters, is nine, or one to every hundred thousand of the population! With such odds, is it any marvel that progress is slow, and discouragements are many?”

### 2.—FROM THE REPORT OF THE TRIPATORE MISSION.

“Generally we have been received respectfully, and our message heard attentively. Questions of vital importance are often asked at the close of our discourses, *e.g.*, ‘If the Bible be the true vedam, how is it that God has left the Hindus for so many years without it?’ ‘How could God become incarnate?’ ‘How do you know that Christ and Krishna are not the same?’ ‘Why is the incarnation of the latter not so true as that of the former?’ ‘Why cannot God forgive sins on the ground of repentance and reformation?’ &c. Very few intelligent men even attempt to prove the truthfulness of Hinduism. Many despise and condemn it. Some maintain that there is no divine revelation except what is intuitively revealed to man. The more ignorant and superstitious say that their religion is as true as ours, and as good to them as Christianity is to us. And the most degraded, ‘whose god is their belly,’ mockingly ask, ‘What will you give us for reading your Bible and embracing your religion?’ We are thankful to find, however, that the majority, including the best intellectually and morally, listen to our preaching thoughtfully, and manifest so little confidence in their own systems. Indeed, we cannot help noticing everywhere that Hinduism is decaying. The massive temples built by the bounty of Rajahs, and venerated by age and superstition, are falling to ruins, and with few exceptions no one apparently troubles himself about repairing them.”

### 3.—FROM THE REPORT OF THE SALEM MISSION.

“CONVERTS.—Our Lord’s saying has been very strikingly verified in our experience of last year—‘One soweth and another reapeth.’ Of the twelve adults baptized, seven were converts from heathenism, most of them the fruits of my predecessors’ labours.

“Brief notices of some of these as supplied by themselves may not be unwelcome.

“1. *Stephen*, formerly Arjuna pûjâri of Ettapâr, writes:—

“My grandfather, by caste a Toruva Vellâla, though not an educated man, learned by heart some of the songs of the Bhâratam, and got his livelihood by



singing those songs and preaching upon them under the name of Muttu pūjāri. He ultimately settled as a Bhārata preacher at Ettapūr in the Ahtoor Taluq. Here my father was born, and also became a Bhārata preacher, by name Aryām pūjāri. By him I was sent to a Brahmin who taught me Sanscrit, Telugu and Tamil. While in school, I read the Ramāyanam, Bhāratam, Bhāgavatam and Itigāsapuranas, and became a famous Bhārata preacher by name Arjuna pūjāri. I travelled far and wide, preaching in the temples of the gods Dharma Rāja and Kūtthāndān. I then studied Hindu mythology, and associated myself to three several gurus, and exercised myself in the Yōga ceremonies of suppressing the breath, &c., which I could not fully perform. Dissatisfied in mind, I accidentally found a Tamil Third Reading Book, by reading of which I came to know that the wisdom of this world is foolishness before God, and was pricked in my heart. I went to Salem at once, bought a New Testament, and saw Mr. Lechler, the missionary, and was instructed by him. Since then (five years ago) I have been reading the Bible. I was also instructed by Mr. Mabbs, when he was in Salem, and know the important truths of the Bible, and have told them to others. I was baptized by Mr. Morris at the beginning of 1866.'

"2. *Samuel*, formerly Rudrappa Achāri of Narasingapuram, writes:—' May the name of Jesus Christ be glorified. My heathen name was Rudrappa Achāri; I am now called Samuel. I was taught while I was young, and have read some books on the Vedas, Shāstras, and Puranas of the Hindu religion, and my conduct was such as is required by them. Becoming at last dissatisfied with them, I began to feel that all the things which I had observed until then were very improper and sinful, and that I could not go to heaven by such observances. It happened, while I was in this state of mind, that I met the late Rev. Mr. Lechler, from whom I received instructions and a New Testament. Though I had the New Testament in my possession, I did not look at it for some time; but when I came to read it, I saw that what was revealed in it was all true, and, therefore, it must be from God, and was the only way to heaven, and loved it more than anything. The Rev. Mr. Mabbs visited me three times, instructed me, and advised me to be baptized. Though I consented to do so and was prepared, I was kept back in his time through some hindrances. Now, in the time of Rev. Mr. Morris, because God has given me a strong desire, I was baptized by him.' Himself and wife were baptized in their own village in September 1866.

"3. *Paul*, formerly Chinian, of MacDonald's Choultry, the writer of the following, was, until within the last two years, a bigoted Romanist and a bitter opponent of the truth. For months he would hear nothing said in his presence as to the errors of Romanism. Himself, wife, mother, and three children were baptized at his own urgent request. He writes:—

" ' I, my father and mother, my wife and three children, were all zealous Roman Catholics, this being the form of religion in our family for three generations, and thus we were led astray. It was not until lately that we were convinced of the errors of Romanism by frequent conversation with Nehemiah, the colporteur appointed by the Bible Society to visit heathen schoolmasters, and who lived near the station in the Mission bungalow compound. He showed us the errors of Romanism, and made us, who were, as we thought, righteous, to

believe that we were sinners, and to go to Christ alone for our salvation. Honour, power, and glory be to God, who aided His servant to be the means of our faith in Jesus through the Gospel revealed by Him, who is our Lord and Saviour.' ”

#### 4.—FROM THE REPORT OF THE TRIPATORE MISSION.

“The number of baptized persons in connection with the church at Tripatore is twenty,—viz., ten males and ten females; the number of communicants is eleven,—viz., five males and six females. One church member was suspended in consequence of unworthy conduct. One died in Jesus. She was an old woman, who served Him faithfully, according to her abilities, for many years. She would doubtless have left us cheering testimonies of the preciousness of religion had disease not deprived her of her mental faculties. Four communicants have been admitted from other churches, and four members of the congregation have left for other places. Two children have been baptized and one buried.

“A family of inquirers has been specially instructed for receiving the ordinance of baptism. Both husband and wife have repeatedly asked us to baptize them during the year; but we have deemed it advisable, in order to prove their sincerity, to make them wait a little. If they continue steadfast in their faith and give evidence of conversion, we shall before long administer to them the initiatory rite of our religion.”

### V.—THE MISSIONARY SHIP.

#### OPINIONS OF MISSIONARIES RESPECTING A NEW SHIP.

A LARGE amount of information has been received during the past few weeks, respecting the wreck of the *John Williams*.

With full evidence of the wreck before them, and in view of the peculiar nature and necessities of Missions in the Pacific, the attention of the Directors is now very anxiously directed to the future. That a missionary ship is absolutely required for efficiently carrying on Christian work in that particular field, was decided at a meeting of the Board of Directors, on Monday, the 12th ult. Other questions of great moment now arise, as to size, construction, motive power, &c. Many suggestions have been offered by friends, both in England and abroad. Those of missionaries who are, or have been, labouring in Polynesia, coming as they do from practical men, who know all the requirements of the case, are of great value at the present moment, and will render important service in guiding the deliberations of the Directors.

A few extracts from their correspondence will show the nature of the work to be done, and *their* views as to the kind of vessel best suited for the purpose:—

## 1.—EXTRACT FROM A LETTER FROM MR. LAWES, OF NIUE.

“I can't finish my letter without a word with respect to the future. God forbid that this sad accident should dishearten any of our Christian friends at home. From every island of the Pacific the appeal would go to you, ‘Don't give us up.’ The past two years have taught us how impossible (or next to impossible) it is that we can do without a missionary ship. Surely the loss of half-a-dozen missionary vessels will not damp, but rather increase the ardour and zeal of those who built and sent them out. Commercial enterprise is not daunted by repeated failures; and God forbid that Christian enterprise should be. But I need say no more on this point, for I feel sure there will be but one opinion at home, and that will be this, ‘We must have another ship; we must have another ship *soon*; and she must have an auxiliary screw.’”

## 2.—EXTRACT FROM A LETTER FROM MR. MURRAY, OF SAMOA.

“I beg the attention of the Directors to the following points, which refer to matters about which I am sure there will be but one opinion among the brethren.

“I would suggest that a duplicate of the vessel now wrecked be procured with all possible speed, and sent forth to the Mission field, with instructions to call at not more than one or two places in Australia, but to make all haste to the Islands, where the proper work of the Mission ship lies. We have all greatly deplored the long detention of the late vessel in Australia; and to that, so far as man can see, her loss is mainly owing, as it led to her coming here during the hurricane months, when calms and heavy swells are also of frequent occurrence. By the way, should another vessel be procured, would it not be well so to arrange her voyages that her annual visit to Australia should be made during these months, instead of the months of May, June, and July? *These* are the stormy months there, while from the close of December to the close of March is the hurricane season throughout all the islands. On this account trading vessels, and the Mission schooner the *Dayspring*, and the Wesleyan Mission ship, as also that of the Episcopalians, make their visits to the colonies during these months.

“As to the question of having an *auxiliary screw*, I do not feel as if I could at present express a decided opinion. One thing, I suppose, is pretty certain. If the late vessel had been furnished with a screw, the disaster at Aneiteum would not have occurred, and instead of her being now a total wreck, she would have been prosecuting her work, and fulfilling the end for which she was built.”

## 3.—EXTRACT FROM A LETTER FROM MR. SUNDERLAND, OF SYDNEY.

“The question of meeting the wants of our South Sea Mission, reducing, if possible, the expenditure, and providing for outside work, with less risk than the large ship affords, has occupied my thoughts. As you may be aware, the facilities of reaching some of the large groups have greatly increased within the last few years. Trade between the islands and Sydney enlarges. The idea has struck me that if the report is true that the *John Williams* is lost, a smaller vessel might be employed—say a schooner of about 120 tons. Such a vessel would be more manageable amongst the small islands, reefs, and currents. She

could be towed off in a calm. She would be able to do more pioneering work at less risk than a large ship; for we must extend our Missions to the small groups north of Samoa. The native teachers will be able to carry on the work under missionary supervision and visitation. Such a vessel should be employed between the islands and Sydney, dispensing with the voyage to England once in four years. The interest of the young people at home would be kept up by reports of her work. Opportunities to the Navigators' Islands are now frequent. No fewer than five or six vessels are constantly running to Samoa and Fiji. We can easily send freight to the Navigators' group: the small Mission ship could visit the out-stations, where it is difficult to get ordinary vessels to go, and deliver goods, &c., she might find at Samoa. Such an arrangement would be economical, and, in the altered state of things, meet the wants of our various stations. The *Dayspring* has proved herself to be a most handy vessel. She ran up to Samoa, and made the circuit of the islands in a very short time, greatly pleasing all who saw her. The missionaries would hail with delight any method which would enable them more frequently to visit their out-stations."

4.—EXTRACT FROM A LETTER FROM MR. MORRIS, OF TAHITI.

"A few questions propose themselves to us. 1. Must we have another vessel? I suppose that every heart will be vocal in saying, 'Yes! yes! yes! The day has passed when arguments are necessary to prove this. The unanswerable argument of experience has proved it long ago, and the voices of tens of thousands are ready to express their approval of the argument, and their willingness to act in accordance with it. In reply to our question, they say, 'Yes, a missionary vessel we must and will have!' 2. What kind of a vessel is best suited to the present requirements of our work? When the first *John Williams* was built, she was admirably suited to the work as it was then; but since then the work has enlarged and extended itself to the north, south, east, and west. Moreover, at the present moment, we have groups waiting to be visited which will immensely extend the domain of the South Sea Mission. The new *John Williams*, fine vessel as she was, was too large to visit and stay at these islands. At the best, her visits were far apart, and her stay in these visits extremely short. At present we want two vessels of, say, about 150 tons each. One for the eastward, the *Eastern Star*, for Tahiti, Society, Hervey Islands, and out-stations; the other for the westward, the *Western Star*, for the Samoan and other islands to the west. Such vessels as these would be much more handy and useful than one large ship. They can go where a large ship cannot, and do much more work at the same time. I hope that the Directors will give this matter their most careful attention, and not think of sending another vessel like the *John Williams*, but one of the character described, which will be very far more useful for the prosecution of our work than even a new *John Williams* with steam.

"There is another matter which has for some years had my careful attention. It regards the PAUMOTU GROUP, which consists of some sixty islands, the extreme points of which are nearly a thousand miles from each other. We want a little schooner of about forty tons for our work in this group, and other adjacent islands."

## VI.—NOTES OF THE MONTH.

1. THE "JOHN WILLIAMS."—ADDITIONAL PARTICULARS.—The following is an extract from a letter received from the Rev. Dr. George Turner, missionary, Samoa, by his son, Mr. George A. Turner, student, Glasgow University. The letter is dated, Apia, Samoa, 25th February, 1867 :—

"The vessel was lifted up on to a shelving reef close by some higher rugged cliffs, and there she now lies broken in the middle, her masts gone, and from stem to stern a poor helpless wreck. After daylight the crew and gangs of natives set to work to save provisions and cargo as far as they could. Boxes of all kinds were smashed open, and their contents carried piecemeal by the natives through the surf; and now there is a great heap of all sorts of things in Mr. Lawes' school-house, badly damaged, and which will have to be sold by the consul here for the benefit of the underwriters. The cargo was insured for £4000, and the ship for £9000, so there will be plenty of money for a new ship. The things of the new missionaries also were insured for £250 each. You will be greatly pleased to hear that the little box which was packed so nicely at Blackheath has turned up, and all in perfect order. Among some other parcels from the wreck I fell in with one of books, &c., from Mr. ——. There are some books, &c., on which I trace our kind friends Mr. and Mrs. T——. Mr. Davies tells me a pair of gold spectacles were thrown up by the surf on the rocks, and he thinks Mrs. Williams has them. There was a Glasgow mark of some kind on them. — knows something about them. What a sad disappointment all this is to our mission families! But it is a comfort to think that no lives were lost. At the stores here we can get almost anything we require, till we get fresh orders. A little vessel has come from Savage Island with Mr. Turpie, the mate, and Messrs. Chalmers and Davies, and their wives, and some of the crew. Mr. and Mrs. Watson and child had also come in another vessel, which happened to touch at Niué (Savage Island). The vessel was wrecked on the 8th of last month. I am now here to aid Mr. Murray in the present emergency. We had, with Mr. Williams' (British Consul) help, secured a vessel to go off for the captain and the rest of the party. There are also some twelve or more teachers who have been banished from the Loyalty Islands by the French. The sale of the *John Williams* takes place in about an hour."

As the results of the sale referred to in the extract now given have been very erroneously stated in some of the newspapers, a correct account is appended, taken from the official papers sent by the British Consul at Apia, under whose direction the sale was conducted :—

|                                            | Dollars. |
|--------------------------------------------|----------|
| 1. The Ship as she stands . . . . .        | 565      |
| 2. Long Boat . . . . .                     | 26       |
| 3. Pinnace . . . . .                       | 25       |
| 4. Gig . . . . .                           | 105      |
| 5. Whale Boat . . . . .                    | 52       |
| 6. Chronometer . . . . .                   | 75       |
| 7. Books, &c., &c., saved from the wreck . | 50       |
|                                            | 898      |

2. CENSUS OF THE NORTH-WEST PROVINCES OF INDIA.—“All who are interested in the laws of population as manifested in India should read the invaluable Report of Mr. C. Plowden, Secretary to the Allahabad Board of Revenue, on the census taken of the north-western provinces on the 10th of January, 1865. In area the provinces are less than Great Britain, or 83,379 square miles; in population they are greater, or 30,110,615. These provinces, or Hindostan proper, are more densely populated than any country in Europe, except Belgium, having 351 to the square mile, or 139½ to the square kilometre. The permanently settled district of Benares has 797 to the square mile, and 69½ per cent. of its area is cultivated. A curious fact, which is recommended for the study of the admirers of native governments, is that the most densely-peopled places were to be found on the border of Oudh before annexation, and that of late the refugees from tyranny have been flocking back. The census reveals the fact that only 86½ females are born to every 100 males, and this is true of Southern Asia generally. Mr. Plowden finds the cause not merely in infanticide, war, and ill-treatment of women, which, under our rule, have largely ceased to operate, but chiefly in this, that the warmer a country is, and the older a husband is, as compared with his wife, the greater the number of male births. Statists and physiologists are well aware of this, and it throws some light on the vexed question of polyandry. Notwithstanding the cholera pestilence of 1856, and again in 1861, the mutiny of 1857, and the famine of 1860-1, which slew half a million, the province has increased in prosperity, as reckoned by the number of houses and extension of cultivation. There are 4.71 persons to a house or hut, and 7.06 to an inclosure in which the Hindoo joint family generally live. It is an important political as well as religious fact that there are only 4¼ millions of Mussulmans, or one-seventh of the whole population, and they live chiefly in the northern districts of Rohilcund and Meerut. Only 8½ per cent. of the inhabitants of Akbar's great city, Agra, are Mussulmans, and 9½ per cent. of the holy city of the Hindoos, Benares. But the most curious results, never before known or published, relate to the occupations and castes of these thirty millions. The four primary castes are thus subdivided—and this may fairly be taken as a type of all India:—Brahmins, 70 subdivisions; Kshatryas, 175 subdivisions; Vaisyas, 65 subdivisions; Soodras, 230 subdivisions. These are independent of Sikhs, four sects of Jains, and 14 religious orders, such as Gosains, Jogeas, and Sunnyassees. The Soodras form the great bulk of the Hindoos, being 18,304,309 in number; the Vaisyas are only 1,091,250; the Kshatryas, 2,827,768; and the Brahmins, 3,451,692. There are 49,983 Jains, almost all the wealthiest merchants in India, and 195,977 of the religious orders. There are only 76 Parsees. Of the Mussulmans 2¼ millions are not classified at all. Of the rest 1,140,108 are Sheiks; 515,526 are Pathans; 170,248 are Synds; and 41,748 are described as Moguls. The people, as to their occupations, are arranged according to Dr. Farr's classification:—‘Professional’ are 428,246, of whom 93,204 are Government servants, 20,454 soldiers, 5313,808 belong to the learned professions; domestics are 2,345,309; commercial are 1,392,065, of whom 954,732 buy or sell, keep or lend money or goods; and 437,333 are engaged in the conveyance of men, animals, and goods; the bulk are agricultural, or 17,656,006, of whom 138,559 are engaged about animals; so many as

3,868,822 are industrial, of these 303,356 are devoted to arts and mechanics, 1,456,326 to textile fabrics and dress, 951,420 to food and drink, 49,876 are dealers in animal substances, 374,826 are dealers in vegetable substances, and 733,038 are dealers in minerals. The sixth class, 'indefinite and non-productive,' embraces 4,369,049. Of these 3,824,956 are labourers, 4080 are persons of rank and property, and 540,013 are supported by the community. There seems, says the analyst, to be no mock modesty among the 23 who described themselves as professional thieves, or among 321 pimps, 2251 eunuchs, and 26,806 prostitutes. Some 35 returned themselves as "sturdy beggars," and 974 as "bad characters." In the list we find 479,015 ordinary beggars, 29 professed mourners, 111 almstakers, 28 pedigree-makers, 226 'flatterers for gain,' 1 'vagabond,' 18 'ear-piercers,' 51 'makers of caste marks,' wrestlers, charmers, informers, fortune-tellers, jesters, mimics, hangmen, and gravediggers. The taking of this census cost only an eighth of that of England. It is reported by all the authorities as perfectly reliable, except in the matter of ages, to which I have therefore not referred. The people were perfectly willing to give the information, and seemed to understand its object. It is proposed that the next census be taken in 1871, in the same year as that of England, but in January—not April; for in January the people are at home, and the officials are making tours through their districts."—*Times Correspondent*.

3. DEATH OF THE REV. ARIE VOS, OF TULBAGH, SOUTH AFRICA.—This venerable servant of God went out to South Africa in connection with the London Missionary Society in the year 1804, and settled at Tulbagh in 1807, where he died June 4th, 1867, at the great age of ninety-six years.

4. ARRIVAL OF MISSIONARIES.—The Rev. H. C. WILLIAMSON and Mrs. WILLIAMSON, of Dysselsdorp, South Africa, arrived in England July 23rd; the severe illness of Mr. Williamson having rendered his immediate return absolutely necessary. Mrs. HAY, wife of the Rev. JOHN HAY, of Vizagapatam, compelled to leave India by ill-health, arrived in London August 3rd.

## VII.—ACKNOWLEDGMENTS.

THE thanks of the Directors are respectfully presented to the following; viz. :—

For Madagascar Mission :—To Miss Hill, Cottingham, near Hull, for a Parcel of Clothing for Mrs. Pool.

For Rev. R. B. Taylor, Cradock :—To the Friends at Lee Chapel (Baptist), for a Case of Clothing, value £64.

For Rev. J. P. Ashton, M.A., Calcutta :—To the Ladies' Missionary Working Society, North Street Chapel, Brighton, for a Box of useful and fancy articles, value £22.

For the Canarese Female School, Bangalore :—To the Ladies' Working Society, Harecourt Chapel, Canonbury, for a Box of Apparel, &c.

For Rev. A. Lindo, Jamaica :—To Mr. A. J. Phelps, for a Parcel of Magazines, &c.

For Rev. A. T. Saville, South Seas :—To the Ladies' Auxiliary, Carr's Lane Chapel, Birmingham, for a Box of useful articles, value £16.

For Rev. J. Chalmers, South Seas :—To the Missionary Working Party at Mrs. McAll's, Finchley, for a Parcel of Clothing.

For Rev. F. E. Laves, South Seas :—To the Young Ladies' Working Society, Bishopsgate Chapel, for a Box of useful articles.

For Rev. A. Corbold, Madras :—To the Juvenile Society, Weigh House Chapel, for a Case of useful articles.

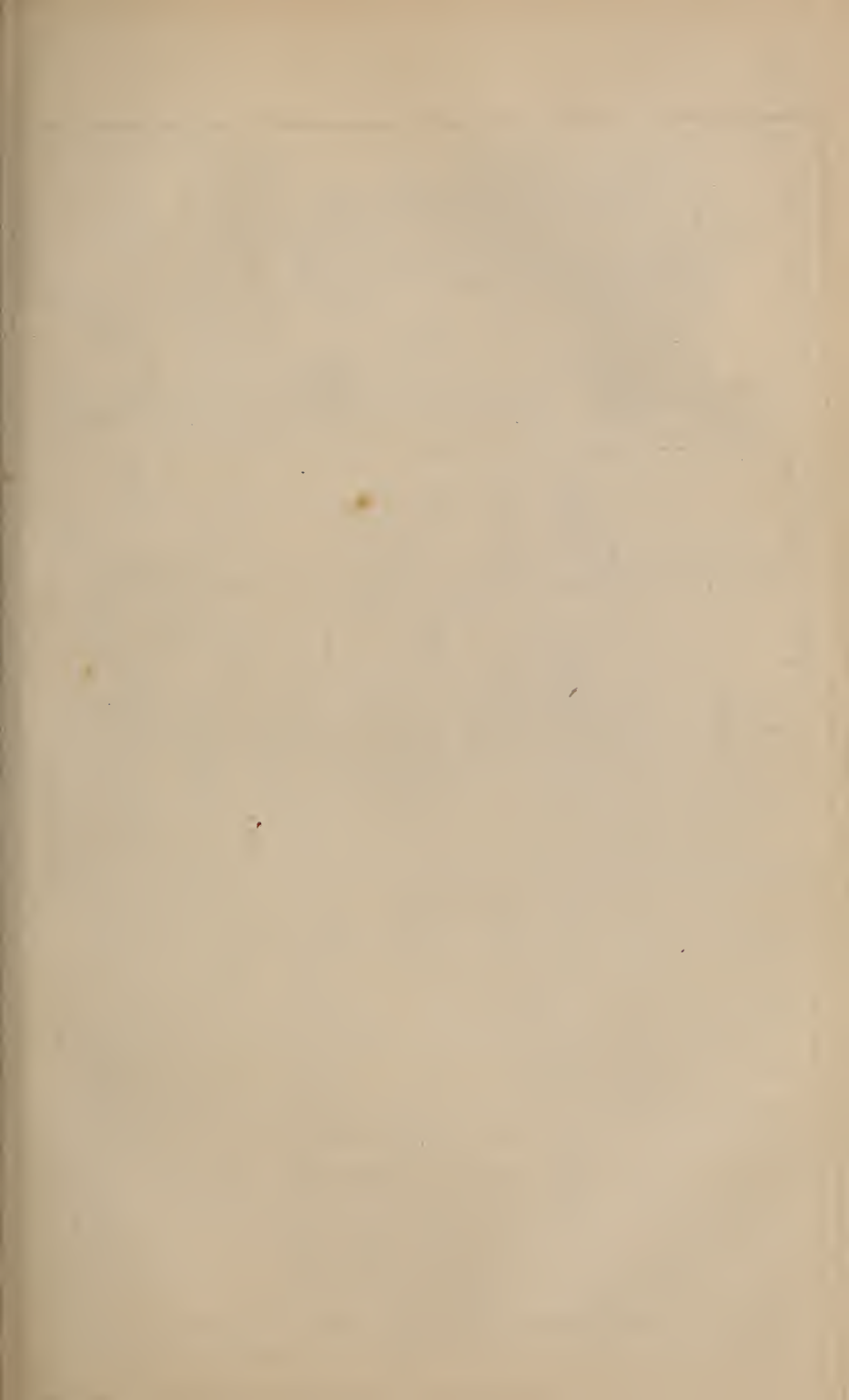
For Rev. C. Williams, South Africa :—To the Ladies' Working Society, Hoxton Academy, Chapel, for a Box of Clothing.

## VIII.—CONTRIBUTIONS.

From 15th July to 16th August, 1867.

| LONDON.                                                                           |         | Esser Auxiliary. On Account .....                                                       |       | St. Neots. A Friend, for Widows' Fund .....                                         |      |
|-----------------------------------------------------------------------------------|---------|-----------------------------------------------------------------------------------------|-------|-------------------------------------------------------------------------------------|------|
| Seventy-seven .....                                                               | 50 0 0  | 151                                                                                     | 17 3  | 0                                                                                   | 10 0 |
| J. Harvey, Esq. ....                                                              | 19 10 0 | <i>Exeter.</i> A Friend .....                                                           |       | <i>Spilsby.</i> For Widows' Fund .....                                              |      |
| J. W. A. ....                                                                     | 5 0 0   | 15                                                                                      | 0 0   | 1 0 0                                                                               |      |
| E. E., for the Slave referred to by Mr. Hartley .....                             | 5 0 0   | <i>Farnworth Auxiliary.</i> On Account .....                                            |       | <i>Stowmarket.</i> Young People employed by Mr. E. F. Lankester .....               |      |
| Dr. Skeel .....                                                                   | 3 0 0   | 55                                                                                      | 0 4   | 3 0 0                                                                               |      |
| P. ....                                                                           | 3 0 0   | <i>Harleston. S., towards deficiency</i> .....                                          |       | <i>Suffolk.</i> Auxiliary, on Account .....                                         |      |
| T. F. Cobb, Esq. ....                                                             | 1 1 0   | 0                                                                                       | 10 0  | 173 10 8                                                                            |      |
| Lieut. Colonel Forbes .....                                                       | 0 10 6  | <i>Harrogate, per Mr. Stevenson</i> .....                                               |       | <i>Tiverton.</i> A. Z. Weber ....                                                   |      |
| J. L. L. ....                                                                     | 0 10 0  | 4                                                                                       | 17 0  | 0 10 0                                                                              |      |
| Mr. J. Saunders .....                                                             | 0 10 0  | <i>Higham on the Hill.</i> Legacy of Late Mr. Joseph Frith, less duty and expenses..... |       | <i>Wakefield.</i> District, on Account .....                                        |      |
| Collected by Miss Reid, from private friends, for the Bellary Orphan School ..... | 3 1 0   | 43                                                                                      | 19 0  | 8 0 6                                                                               |      |
| Legacy of the Late Mrs. Ann Smith .....                                           | 100 0 0 | <i>Ipswich.</i> Mrs. Byles, towards deficiency .....                                    |       | <i>Wellingborough.</i> Mrs. Curtis, for Native Teacher in China (half year) .....   |      |
| Legacy of the Late Samuel Sleigh, Esq. ....                                       | 45 0 0  | 20                                                                                      | 0 0   | 30 0 0                                                                              |      |
| <i>Adelphi Chapel.</i> Collection .....                                           | 12 0 0  | 5                                                                                       | 0 0   | <i>Workington.</i> J. Mordy, Esq. ....                                              |      |
| <i>Borough Road Congregational Church.</i> Missionary Box .....                   | 1 4 0   | 5                                                                                       | 0 0   | 2 2 0                                                                               |      |
| <i>Craven Hill Chapel.</i> Mr. Henry Matthews.....                                | 5 0 0   | <i>Kidderminster.</i> Thomas Banks, Esq. ....                                           |       | WALES.                                                                              |      |
| <i>Kingland Congregational Church.</i> Gentlemen's Branch .....                   | 2 12 6  | 100                                                                                     | 0 0   | <i>Quinta.</i> Contributions .....                                                  |      |
| <i>Markham Square Chapel.</i> May Collections.....                                | 13 2 4  | <i>Lancashire, West.</i> Auxiliary. Claxent and Norwood Chapels .....                   |       | SCOTLAND.                                                                           |      |
| <i>Norwood, Upper.</i> May Collections .....                                      | 10 10 3 | 40                                                                                      | 0 0   | <i>Alloa.</i> David Paten, Esq. ...                                                 |      |
| <i>St. Mary Cray.</i> May Collections .....                                       | 15 0 2  | 87                                                                                      | 10 0  | 200 0 0                                                                             |      |
| <i>Sutton.</i> Mrs. E. Hill, for the New Ship .....                               | 0 10 6  | 5                                                                                       | 4 6   | <i>Buchan.</i> Female Branch ...                                                    |      |
|                                                                                   |         | 6                                                                                       | 17 2  | 13 0 0                                                                              |      |
|                                                                                   |         | <i>Lenham.</i> Contributions ...                                                        |       | <i>Campbeltown.</i> A Friend to Missions .....                                      |      |
|                                                                                   |         | 0                                                                                       | 13 6  | 0 3 6                                                                               |      |
|                                                                                   |         | <i>Lincoln.</i> Three Young Friends of the Missionaries.....                            |       | <i>Culsalmund.</i> Congregational Church, Collection .....                          |      |
|                                                                                   |         | 0                                                                                       | 10 0  | 2 5 0                                                                               |      |
|                                                                                   |         | <i>Linton.</i> M. M. M., towards deficiency .....                                       |       | <i>Edinburgh.</i> Auxiliary, on Account .....                                       |      |
|                                                                                   |         | 0                                                                                       | 5 0   | 128 18 5                                                                            |      |
|                                                                                   |         | <i>Ludlow.</i> A Friend, towards deficiency .....                                       |       | <i>Mrs. Anstey, for Schools, Bangalore</i> .....                                    |      |
|                                                                                   |         | 0                                                                                       | 5 0   | 33 0 0                                                                              |      |
|                                                                                   |         | <i>Manchester.</i> Harpurhey Chapel, for Widows' Fund (two years) .....                 |       | <i>Dr. W. Burns Thomson, for Dr. Lowe's Students</i> .....                          |      |
|                                                                                   |         | 8                                                                                       | 8 0   | 35 0 0                                                                              |      |
|                                                                                   |         | <i>Morton, near Bingley.</i> Two Friends, for the Slave referred to by Mr. Hartley...   |       | <i>Fraserburgh.</i> Collection ...                                                  |      |
|                                                                                   |         | 0                                                                                       | 10 0  | 10 2 0                                                                              |      |
|                                                                                   |         | <i>Newcastle, Staffordshire.</i> For Widows' Fund.....                                  |       | <i>Huntly.</i> Contributions .....                                                  |      |
|                                                                                   |         | 2                                                                                       | 0 0   | 61 16 3                                                                             |      |
|                                                                                   |         | <i>Newport, Isle of Wight.</i> Nodehill Chapel. Contributions .....                     |       | <i>Peterhead.</i> Per C. Henry, Esq. ....                                           |      |
|                                                                                   |         | 15                                                                                      | 18 8  | 9 0 0                                                                               |      |
|                                                                                   |         | <i>Newton Abbot.</i> Contributions.....                                                 |       | <i>Rendal.</i> Auxiliary, Contributions .....                                       |      |
|                                                                                   |         | 0                                                                                       | 0 0   | 7 4 6                                                                               |      |
|                                                                                   |         | <i>Reading.</i> Geo. Palmer, Esq. ....                                                  |       | <i>Wishaw.</i> A Friend, for Madagascar .....                                       |      |
|                                                                                   |         | 50                                                                                      | 0 0   | 0 5 0                                                                               |      |
|                                                                                   |         | 1                                                                                       | 0 0   | IRELAND.                                                                            |      |
|                                                                                   |         | 1                                                                                       | 0 0   | <i>Dublin.</i> Collected by Miss Emily V. Dawsou, for the Leper Asylum, Almorah ... |      |
|                                                                                   |         | 1                                                                                       | 0 0   | 1 2 0                                                                               |      |
|                                                                                   |         | <i>Reading.</i> Auxiliary, on Account.....                                              |       | FOREIGN.                                                                            |      |
|                                                                                   |         | 65                                                                                      | 0 0   | <i>Australia.</i> Per Rev. J. P. Sunderland. ....                                   |      |
|                                                                                   |         | 1                                                                                       | 2 6   | <i>Sydney</i> .....                                                                 |      |
|                                                                                   |         | 78                                                                                      | 17 5  | 3 8 0                                                                               |      |
|                                                                                   |         | 06                                                                                      | 15 11 | <i>Victoria</i> .....                                                               |      |
|                                                                                   |         | <i>Roydon.</i> For Widows' Fund .....                                                   |       | <i>Stockholm.</i> For the Sufferers by Famine in India.....                         |      |
|                                                                                   |         | 23                                                                                      | 9 4   | 23 9 4                                                                              |      |
|                                                                                   |         | <i>Ryde.</i> On Account.....                                                            |       |                                                                                     |      |
|                                                                                   |         | <i>East Grinstead.</i> C. H. Gatty, Esq. ....                                           |       |                                                                                     |      |
|                                                                                   |         | 25 0 0                                                                                  |       |                                                                                     |      |

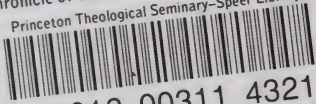




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